

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

GURD N ROBINS, EDITOR.

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## CONDITIONS.

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All letters on the subject of this paper, or Communications for it, should be addressed to the Editor of the Christian Secretary.—*Post Paid.*

From the Edinburgh Christian Instructor.  
THE FULL OF POPERY AND MAHOMMEDANISM NOT JUST AT HAND.

It is an unquestionable fact, that the majority of the Christian public are at this moment, through the influence of some recent publications, and the present ominous aspect of political affairs in Europe, carried away by a delusive idea that some great event to the Church, such as the fall of Popery and Mahomedanism, is just at hand.—This delusion is cherished in the minds of the people by speeches at public meetings, with a view to excite the feelings, and increase the contributions of the friends of Christ. A few years ago, we had ministers going about from pulpit to pulpit, proclaiming the commencement of the Millennium in the year 1822; and now we have it announced from high authority, that it will commence, or at least that the western apostacy will terminate in 1847, or at farthest in 1866. The former period has proved delusive; and sure we are, that the latter periods will equally disappoint the hopes, and blast the expectations of those who confiding in them, anxiously wait for the predicted glory and prosperity of the gospel church. Thus a handle will be afforded, as in the former failure, for the triumph and scorn of the infidel; while the hearts of the righteous will be discouraged, and their faith severely tried by so many repeated disappointments. Nor is it unlikely that the impulse now given to the sacred and benevolent cause of Bible and Missionary Societies, will, on the discovery of the delusion, be followed by a reaction which will far more than counterbalance any immediate advantage that can accrue from nourishing it. We object to all apocryphal methods of promoting the cause of truth; and we do not think, that the Christian public will be disengaged, but rather stimulated to greater exertions though we should announce to them, provided we can adduce satisfactory reasons, that the period of the church's universal triumph is yet very distant.

Two dates are usually fixed on by the expounders of prophecy for the commencement of the 1260 prophetic years of the reign of Anti-christ. The year 606, when the bishop of Rome became universal bishop, is one, and the year 756, when he obtained some temporal authority is another. The former of these dates has, in our view, no claim to the smallest consideration, because it is clear as noon-day, both from Daniel and from the book of Revelation, that it was not as bishop, but as a beast, or as a spiritual and temporal power combined, that the pope of Rome was to reign 1260 prophetic years. The latter of these periods is more deserving of regard, because it is an historical fact that the pope in that year became a horn: but we object to it on the following grounds, because the pope was not then a confirmed horn; because the three horns were not then subdued before him; because the ten-horned beast, with whose reign of months his was to be commensurate, had not then commenced his reign, and because it is impossible to reconcile it to the prophetic dates of Daniel, that eminent Old Testament prophet, whose authority in modern times seems to be little regarded. All these objections will vanish if we fix on the first day of the year 800, when Charlemagne was proclaimed emperor of the modern Roman empire, or ten-horned beast, in the church of St. Peter at Rome,—when the pope was confirmed by him in that capacity in his temporal power—when three horns were subdued before him—when the ten-horned and the two-horned beast, supported by each other, started their regal race of 1260 years, and to which period we can satisfactorily make all the dates of Daniel correspond. Embracing this date, and reducing the 1260 prophetic to civil years, we come to the conclusion that the

western Antichrist will expire in the year of our Lord 2042. The eastern apostacy will not expire till 30 years subsequent to that date. The Jews will not be converted with the fulness of the Gentile nations, till 75 prophetic years after that most important event.

What probability is there, without a miracle, that the eastern and western apostacies can be overtaken, and all the Pagan nations converted within twenty or forty years? We attempt not to limit the power of Jehovah; but if he himself has limited his power as we know he has, to a particular mode of exertion on our part—we mean, to his rich and effectual blessing on that mode of exertion,—would it not be the extreme of folly, of enthusiasm, and of madness, to expect the church's deliverance by miracle without the use of the appointed means. Now is it not a fact, that these means have not yet been applied to a great proportion of the human race? Is it not a fact, that both our Bibles and Missionaries are carefully excluded from many great and populous kingdoms? Is it not a fact that, though much has been accomplished within the last thirty years among the rude and barbarous tribes, yet nothing at all, comparatively speaking, has been done, we mean effectually, among the more enlightened Pagan nations, in Mahomedan countries, and in kingdoms purely Popish?

What progress have we yet made in China, in Tartary, in Hindostan, in Persia, in Turkey, and on the southern shores of the Mediterranean, in Spain, Italy, or Austria? Or what probability is there, that in twenty or forty years, our Bibles and Missionaries shall be enabled to bring their batteries to play with effect against these bulwarks of sin and Satan, defended as they are by a brazen wall of invincible superstition, and inveterate prejudice against Christianity? It is not enough to tell us, that God will do wonderful things when the appointed time arrives: we grant it; but we contend that he will also do wonderful things before the appointed time approaches; ay, far more wonderful things than have yet been performed. We repeat it, and we repeat it fearlessly, that the nations are to be converted by a gradual process; and that the leaven of Bible and Missionary Societies is to work, till it has gradually leavened the whole earth.—*Rel. Mag.*

For the Christian Secretary.  
Continued from page 146.

MR. EDITOR,

It may also be here remarked, that the course pursued by all our associations on the subject of Circular Letters, Addresses, &c. usually appended to the minutes, is such as all good men in our Associations universally disapprove.

"They know the right, and they approve it too,  
Condemn the wrong, and yet the wrong pursues."

The obvious intention of all these Circulars is, to impress the audience with some particular duties; and then to publish them for the benefit of the churches not present. But as soon as they are read to the Association, without a solitary exception, year after year, as far as I am acquainted, some individual arises, in presence of the whole assembly, (no matter how large) and condemns some part of the production; no matter what, as no human effort can escape this *ordeal* of tongues. Another states that he was thinking of the same article, and also suggests that some other idea might be improved. One wishes to add a sentence, while another wishes one *expunged*. Another believes neither of these alterations an improvement, but suggests something else as *very important*. Thus the Circulars, however they may have been at first, are *interpolated*, *garbled*, *read*, and *re-read*, until they become tedious and *irreverent* no one.—The reader of the Minutes examines the state of the churches with attention and interest, but when he comes to the Circulars, they are merely looked at as a natural appendage; as a mere thing of course. The Minutes are then thrown by, and this "ends the chapter."

Now it is ardently wished, that the brethren in all our churches would take this subject into consideration, and endeavour to solve the question, whether some other plan cannot be devised to interest the Association, and fill up the Minutes with other matter, than to occupy the time for an hour or two in jargon, confusion and irritation; by which the feelings of many brethren are wounded, the audience disgusted, and not unfrequently the pleasure and comfort of the meeting destroyed by these unnecessary evils.—The history of the churches represented; the history of recent revivals of religion

or a brief account of the course adopted, as best calculated to promote the revival; something similar perhaps, to the publication of the Rev. W. C. Walton's account of the revival in Baltimore, a year or two since, and the course he pursued with a view to promote it. Any, or all of these, would be far more interesting to the readers of the Minutes, than any "Circular Letters," as they are generally managed. Besides, this course would be better calculated to excite a unity of interest, and harmony in our meetings; and I am persuaded that the results would tell much better at the day of judgment, when the secrets of all hearts shall be revealed.

No particular individuals or Associations, are alluded to in the preceding remarks. The complaint is a general one; moreover, Circular Letters are published by every denomination of Christians

AMICUS.

For the Christian Secretary.

MR. EDITOR,

The short notice in the Secretary of the 27th ult. respecting a Missionary Report, No. 4, published by the "American Board of Commissioners for Foreign Missions," is perhaps all that such an unaccountable production concerning our numbers, deserves. But there are doubtless many of your readers, that would be gratified to know what the real numbers of the most prevailing denominations are.

Most persons who are unacquainted with the facts, when seeing the table in which 76,000 are mentioned, as the whole number of Baptists in the world, will be surprised when they learn that there are more Baptist Churches in the United States, than all the Presbyterian, Congregational, and Episcopalian churches added together.

Multitudes of tables, compiled from various returns, have been made by different individuals, and I presume it will not be unacceptable to present a variety of them, as they nearly all go to prove the facts above stated.

The last Quarterly Journal for 1827, states as follows:

Baptist Churches in U. States,	3,723
Presbyterian do.	1,890
Congregational do.	960
Episcopalian do.	598
Total,	3,438
	3,438

Baptist more than all the above, 285  
Morse's Geography for 1826, as follows:

Baptist Churches in U. States,	3,103
Presbyterian do.	1,679
Congregational, do.	1,200
Episcopalian, do.	800

The number of Baptist Churches in the U. States, as compiled from the Minutes of 1827, and reported in the Baptist Tract Magazine for January last, page 169, is over 4,400—Ministers, 3,300, and 300,000 communicants.

The number of Presbyterian Churches, as stated in their last Report for 1826, and copied into the Christian Spectator for July last, is 1,968—Communicants, 146,300.

I find no table where the Congregationalists have ever been rated over, Churches, 1,280—Communicants, 100,000.

Benedict's "History of all Religions," published in 1824, states that according to the best information he could obtain, there were then Baptist Churches in the world, 5,594—Ministers, 4,842—Communicants, 407,674; and the whole population over 3,000,000.

These statistics, with multitudes of others of little variation, are before the public; and yet from the heart of Massachusetts, from "the school of the Prophets," a Circular is issued, declaring that the number connected with the Baptist denomination throughout the world, is *sixty-six thousand*, instead of *three million*.

We are well aware that numbers alone, do not establish the *orthodoxy* of any sect, but we wish that those who attempt to present statistical accounts to the public, would either inform themselves better, or make more efficient exertion to be honest.

AMICUS.

The following letter to the Editor is now presented to the public, as evidence that Rev. Wm. K. Talbot is the Author of the History of the Baptist Church, an extract from which work was published in the last number of this paper. With this we stop, not however for want of more matter of a similar, and of various kinds, from the same pen; but because we do not wish to transcend the limits prescribed by the rule of duty, in developing the real character of the man who has so wantonly assailed the whole denomination, with

which we feel it our duty and privilege to stand connected. In truth we could not believe, without the fullest evidence of the fact, that the Pastor of the Presbyterian Church at Nottingham West, and the Author of "Objections in miniature to Anti-pedobaptist views," is the same man we once knew intimately, bearing the name of Wm. K. Talbot. We wish him no ill, and for the present take our leave of him, with suggesting for his consideration the Apostolic caution and admonition, "Do thyself no harm, we are all here." Letter from Rev. Wm. K. Talbot to the Editor.

PRINCETON THEOLOG. SEM. April 6, 1824.

My dear Sir,

I received yours of —— and after weighing my reasons for presenting the Baptist History interspersed with remarks, and yours for having the remarks omitted, as also the trouble it would give me to alter my then laid out plan, concluded to request you to give it to the public as I first presented it. And should it be hereafter published in a pamphlet, perhaps the present form will be the best. I regretted that I could not comply with your request\* especially as I so much respect your opinion. Pardon me if I did wrong.

I would give you a little information respecting the state of things in this place. The prejudice existing against the Baptists is not small. In deciding the question whether a regular dismission, should be given, and a recommend, to a man wishing to unite with the Universalists, Dr. Miller decided that if it should be requested he should shew a disapprobation, and manifest it in the letter of dismission, the same as to a Baptist Church. But there is no more prejudice here against the Baptists than against our northern system of Divinity. Indeed, a man has no peace nor comfort in Princeton, if he declares that he believes Christ made atonement for all mankind. They say there is no provision made in the Gospel, more for the non-elect than the fallen angels. They moreover say, that all men are criminally guilty of the sin of Adam. Of this guilt, I have not yet repented, nor can I, any more than of the sin of any criminal condemned by the civil law. I acknowledge Adam's sin was the occasion of our being born sinners, but do not believe God will punish any man more than his moral character merits. They also preach here, that all men are under a natural *inability* to do their duty; *not moral*. This makes a complete triangle. I wish some able orthodox man would take up these points and enlighten the public respecting them. To tell you the truth, I am afraid to oppose Heterodoxy here, lest peradventure I am expelled as was Mr. Dewey, from Dr. Mason's Seminary at New-York. I shall in five or six weeks come out as one of the disputants respecting Infant Baptism. The question is, "Are infants proper subjects for baptism?" I take the negative, and shall spare no time in preparing for the important debate. My opponents think and boldly declare that I cannot present a single weighty argument against infant baptism. Should you receive this before Mr. Tupper returns to Princeton, who will call at the office of the Christian Secretary, please write me, and give me all the assistance in your power. I hope to see you next August, as I shall probably pass through Hartford. I wish you to keep it an entire secret where it is that furnishes you with the pages of Baptist History. I hope, and think it may, do good in this Seminary. I should be glad to hear from you occasionally and from Mr. Cushman, to whom make me acceptable, tendering him my respects; pardon this hasty script and believe me most respectfully yours,

WILLIAM K. TALBOT.

\* Our request was to have him expunge his censorious remarks against the Pedobaptists from the History, before its publication. He afterwards took the manuscript from the office with, as we thought, an engagement to do so; but he never returned it, and soon we learned that he was ordained Pastor of the Presbyterian Church in Nottingham West.

A copy of a part of the work was however retained by us. This fact he probably did not know, until an extract appeared in this paper last week.—Our object in copying, was to relieve him from the labour of which he complains in this letter.—The original was much more severe, as we left out the most exemptionable phrases in transcribing the history.

From the Baptist Register.

MR. EDITOR:

The extract of Mr. Hall's letter, published in the 30th number of the present volume of the 'Register,' together with the editorial remarks on the same, were to me truly interesting; as they brought fresh to my recollection scenes that are past; some of which I delight to remember. When I indulged a hope in Christ,

I was among Paido Baptists exclusively; as there was but one Baptist in all the neighbourhood, and that one so old as to be very inactive—and yet, conversations upon the subject of baptism were frequent among the young converts; not because Baptists were there to stir up contention on the subject, for the fact was otherwise. The Bible was to us the dearest book on earth, and was read with delight, and from this, we were led to doubt the propriety of *infant or adult* sprinkling. And had the young converts followed the impressions which were on their minds by reading the Bible, the greater part of them would have been buried with Christ by baptism. But as soon as it was known that they had trials on this subject, no pains were spared to convince them of their error. To accomplish this, the Baptists were represented as 'the scum of the Munster faction,' of whom no traces could be found, earlier than about three hundred years ago. They were by some said to throw away the Sabbath, and as a climax to the whole, they were said to be *bigoted, uncharitable, and held to close communion.*

Our minds were tender, and to most of us these were convincing arguments. But though the idea of uniting with the Baptist church was given up, yet there were some who could not easily be persuaded to give up the privilege of being planted *in the likeness of Christ's death.* At first the minister proposed to baptize them according to their wishes: but finally, lest the Baptists should make a handle of it, we concluded to dispense with our feelings, and make up satisfied with *Rantism.* Some were known to express a satisfaction that they had not been baptized in infancy, esteeming it a privilege to go forward themselves. Others who had been sprinkled in infancy, with the utmost difficulty were persuaded to rest satisfied without being baptized on their own faith. I am led to believe that such excitements on this subject, are frequent in revivals among Paido baptists: for I seldom have a conversation with one, who will not own he has at some time had severe trials on the subject.

Now, sir, I am inclined to think there is good reason why conversation on the subject of baptism among Paido baptists, has a tendency to stop a revival. Said Christ (speaking of the Holy Spirit) 'He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.' Nothing is more common, than for persons under the influence of the Holy Spirit, and in the exercise of their first love, to have their minds led to the ordinance of baptism; and the Spirit of Christ teaches them in perfect accordance with the Bible. The impressions made by the Spirit of Christ and the Bible, the Paido-baptists must oppose, or their man-made institutions would sink at once. This they generally are not slack to do.

No wonder then, that a *revival* should stop, when professed Christians oppose the operations of the blessed Spirit of God. But I am not aware that conversation on this subject has a tendency to stop the work of the Spirit among Baptists: on the contrary, it is believed, with good evidence too, that there are members of a Paido-baptist church in this town, who will have reason to bless God to eternity, that they have stood by the river side, to see the ordinance administered by Baptists. It is not uncommon for persons to date their first religious impressions at a baptizing season.—And some have found the precious Friend of Sinners at a baptismal scene. God does, and will own his appointments, in spite of all that men can do or say to the contrary, and he will bring those man-made institutions, which are calculated to eclipse the glory of the gospel, and lead souls into bondage, into disrepute among the followers of the meek and lowly Jesus.

Yours in the Gospel of a precious Saviour.

A BAPTIST.

THE EXPIRING SUNDAY SCHOLAR.  
A.R.

A widowed mother was watching beside the sick bed of her little child, that seemed nigh unto death. It appeared to sleep, but while the weeping parent hung over it, anxiously watching to discover the slightest alteration, the child opened its eyes, and looking up in her face, said, "Mother, there are two tickets in my drawer, which I obtained from the Sunday School, I will give them to you. I remember that on one of them is written—'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' The little Sunday Scholar then closed its eyes, and never spoke again. When the next morning's sun arose, the spirit had departed, and was received, as

we hope, into the bosom of the "good Shepherd." The disconsolate mother, while weeping over the lifeless body of her child, recollects its last words, and went to the drawer where she found the tickets. Her soul was then indeed "heavy laden," and for the first time she felt her need of the rest which the gospel offers. This bereaved parent is now among those who esteem an interest in Christ more than the wealth of a world.—*N. H. Obs.*

#### CHURCH CONSTITUTED IN BILLERICA.

On Thursday last a Baptist Church consisting of 20 members was recognized in Billerica. A Council of Pastors and delegates from several neighbouring Churches assembled in the morning at the house of brother J. Dowse, and, having examined the Articles of Faith, and the steps of procedure adopted by this newly organized body of believers, Resolved, unanimously, to give them public fellowship as a distinct Church of Christ.

The public services were performed in the Congregational Meeting-House, kindly loaned for the purpose, as follows:—Introductory Prayer by Rev. S. S. Mallery, of Woburn; Sermon by Rev. C. O. Kimball, of Methuen; Reading of the Articles of faith, a brief exposition of Baptist principles, and prayer by Rev. Gustavus F. Davis of South Reading; Right Hand of Fellowship to the Church by Rev. J. Parkhurst of Chelmsford, from whose pastoral care a considerable number of the members had been dismissed; Address to the Church by Rev. E. W. Freeman of Lowell; Prayer at the ordination of Deacons Dowse and Spaulding by Rev. B. Pease of Dunstable, N. H. Charge to the Deacons by Rev. William Bently of Wethersfield, Ct. Right Hand of Fellowship to the Deacons by Dea. Mason, of Lowell; Concluding Prayer by Rev. Mr. Benson.

The exposition of Baptist principles given in connexion with reading the Articles of Faith, especially that part of it which shewed the propriety of our Saviour's calling his sufferings a *Baptism* in view of their overwhelming nature, carried conviction to the minds of several, and on the following Lord's-day five of them were baptized, and added to the Church.

The labours of that useful and untiring servant of God, the Rev. William Bently, who has been employed by the Massachusetts Baptist Missionary Society for a few weeks in Billerica, like his faithful ministrations in other places, have been crowned with abundant success. Some have been awakened by his ministry in this town, and nine have been baptized; and it is by his instrumentality that this Church has been embodied, under circumstances peculiarly favourable to their future growth and prosperity.

Our prayer is that they may greatly increase, and soon have a house of worship, and a pastor who shall preach to them "the truth as it is in Jesus."—*Christ. Watch.*

#### ORDINATION AND CONSTITUTION OF A CHURCH.

On the 8th of October, in Plainfield, Br. Levi Kneeland of Canterbury, formerly of Masonville, N. Y., was set apart to the work of an Evangelist by public ordination. Rev. Jabez S. Swan, of Stonington borough, preached from Jer. 3. 15. Rev. James A. Boswell, of Pomfret, offered the consecrating prayer, and laid on hands with Rev. Luther Godard of Worcester, Mass. and Rev. Nath. Cole of Plainfield, Rev. William Palmer of Norwich, gave the charge, and Rev. Russel Jennings of Saybrook, gave the right hand of fellowship.

Fellowship was also given to recently constituted Baptist Church in Canterbury, containing 22 numbers. The right hand of fellowship was given them by the Rev. Seth Ewer, of Wallingford, followed by a brief address reminding them of the duties of their new connexion.

By request of the Baptist Church in Plainfield, Joseph Corey was set apart to the work of a Deacon. Luther Godard made the consecrating prayer, Rev. Levi Walker, of Boston, gave the charge and Deacon Smith Chapman of N. Stonington, gave the right hand of fellowship.

The last hymn, concluding prayer and benediction by the candidate. The counsel was full and harmonious, the assembly large and solemn, the exercises interesting, and the season one which will long be remembered by the saints with mingled emotions of gratitude and joy. May the blessing of the King Eternal, who walks among the golden candlesticks, rest on the recently formed Church in Canterbury, and on the candidates this day set apart to their different offices, and on the kind friends among whom we have met, and by whose Christian benevolence we have been kindly entertained.

*LEVI MEACH,  
Clerk of the Counsel.*

*Canterbury, Oct. 21, 1828.*

The revival in this place still continues, both in Canterbury and Voluntown. At first, the work was rapid and powerful, but is more gradual at present in its progress, convictions are not less clear and pungent, but of longer duration. The converts have generally been brought out

very clear in their evidences of adoption. How many, if any, have been truly born of God, the day of judgment will disclose. I can only say, many are rejoicing in hope of eternal life; others are still mourning for their sins. Last Saturday, was our first covenant meeting. The Church was nearly all present, and we thought our divine Master was present also. We could say with emphasis, "How amiable are thy tabernacles O Lord God of Hosts." "One day in thy courts is better than a thousand." Twenty blooming youth came forward and related what God had done for their souls, eighteen of whom I buried beneath the yielding waters, the day following (Lord's day the 19th inst.) in the presence of several hundred, solemn spectators. Seven others were added by letter, making in all, twenty-five, which added to the original number of the Church, makes forty-seven.

From the water, we retired to the school-house again, and joyfully like a band of brethren came around the Lord's table. I expect to enjoy but few such seasons on earth. Here was love without dissimulation, and joy akin to heaven. I expect a number will soon go forward in the ordinance of baptism. In looking over the change that has taken place here, I can but exclaim, "What hath God wrought." May this that we have felt and enjoyed be but as a few drops before a plentiful shower. Brethren pray for us. Pray for the peace of Jerusalem. It is the Lord's doings, and to him should prayer be made.

#### L. KNEELAND.

*An Extract of a Sermon founded on John xx. 13, "Because they have taken away my Lord, and I know not where they have laid him."*

The occasion upon which these words were spoken, deserves our attention. They were addressed to two angels, messengers from the skies, attendants on our Lord on the resurrection morning.—Countless myriads no doubt attended; two only were visible. It was on the first day of the week, early in the morning. A number of the disciples were hastening to the sepulchre, and Mary was among the group; it was Mary Magdalene. The object of her coming hither, was to embalm the body of her Saviour: The object was noble. She was disappointed; her Saviour's body was gone; she wept. The two angels addressed her, "Woman, why weepest thou? Whom seekest thou?" "They have taken away my Lord, and I know not where they have laid him." So much for the occasion.

By way of accommodation, I would say to the angels of the Unitarian Churches, Ye have taken away my Lord, and I know not where you have laid him.—They take away his omnipotence, omnipresence, omniscience, his eternity, immutability, his atonement, priesthood, his mediatorialship, his veracity, his ability to save, his honor, his loveliness, his all.—Like Mary, I weep. Let the whole church of God weep. Saints in glory would weep, if weeping were admissible in heaven. Would not poor, lost, perishing sinners weep, if we could not present them with a more competent Saviour than is presented by our Unitarian ministers.

Inferences.—I. Is not the Unitarian Gospel, another Gospel than that preached by the Apostles?

2. Is it not in plain opposition to the injunctions of the Holy Scriptures, to give the least countenance to such a Gospel, or to bid them God-speed who publish it?

3. Do those who attend their meetings, or on the ministry of such a Gospel in any way, bid them God-speed?

4. Is it in religion, as it is in chemistry; certain substances, which have a strong affinity for each other, readily unite when they come in contact:—So also, when the Unitarian sentiments are published in a town or parish, all hearts and souls, which have an affinity for them, will be attracted.

Will it not give the friends of truth an advantage, rather than otherwise, that there should be in every place the standard of Unitarianism hoisted, in order to rally in one group all the enemies of vital piety, in and out of the church.

*From the Charleston Observer.*

#### LONG ARTICLES.

An anecdote which is related by the late Dr. Nesbit, president of the College at Carlisle, Penn. Dr. Nesbit had been in the habit of preaching sermons of the old fashioned length, in Scotland, which bordered upon two hours. This was a great annoyance to the good people of Carlisle. Accordingly a deputation of elders was commissioned to wait upon the Doctor, and procure, if possible, a relief from the grievance of which they complained. The Doctor listened with perfect composure to their remonstrance, and when it was concluded he answered in his Scotch accent, that he well knew that a long sermon was a great bore to an ungodly folk—and begged the deputation to fix upon the time with which they would be satisfied. An hour was at length agreed upon; and ever after, whatever might be the subject, and indeed in the very midst of a paragraph, the Dr. would abruptly break off by saying: "Brethren your hour is out."

## CHRISTIAN SECRETARY.

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HARTFORD, SATURDAY, Nov. 1, 1828.

Rev. Thomas Larcombe, late of N. Jersey, has accepted the call of the 1st. Baptist Church and Society in Colebrook, and has entered on the duties of his station. It affords us unfeigned pleasure to see that our Churches are becoming supplied with Pastors—may they be mutual blessings to each other, and thus enlighten and bless the world.

We understand the First and Second Churches in Sandisfield, Mass. have concluded to unite in the support of a pastor. We trust the Lord in his providence will direct some servant of his that way.

### ZION'S CORDS LENGTHENING.

The friends of the Convention will find ground of encouragement in the account published in this paper, of the new Church, constituted at Canterbury, and of the multiplication of converts, under the labours of their devoted missionary, brother Kneeland; humble, patient, persevering exertion in the work of the Lord, must and will succeed—for if the Lord be for us, who can (successfully) be against us?

There are some favourable indications of religious quickening at the Rock Spring Institution. The following are the closing remarks in a letter from Br. Peck:—"Several Theological Students, (young converts,) wish to enter the School, none of which have funds, or means to support them. Hence we must continue to place ourselves in the attitude of supplicants for the charity of the liberal and pious." The eldest daughter of brother Peck, has, to use his expression "declared for Christ," and his eldest son is enquiring the way to Zion. A further notice will be taken of this communication hereafter.

Our readers will notice the remarks of a Scotch writer in this paper, under the head,— "Fall of Popery and Mahomedanism not just at hand."—Whether this writer be correct in his calculations or not, it is impossible for us to determine; but one thing is certain: we are permitted to live in a peculiarly interesting age; and even if the time is not yet, still we may be permitted to labour in preparing materials for the spiritual house, with the confident trust that the Lord will in due time perform that which he has spoken concerning Zion. The work which David accomplished in preparing materials for the temple, was necessary for its final completion; so the Lord will accept and bless the work of our hands, if we are found labouring for his glory, although we do not in our days behold the full splendour of Millennial glory. When Moses was informed that he, with the men who had left Egypt, would not be permitted to inherit the promised land, except Caleb and Joshua; instead of indulging in indolence or despair, he raises the voice of his devout supplication— "So teach us to number our days, that we may apply our hearts unto wisdom." Like Moses, every Christian should pray; and like him they should patiently labour, in the cause of God.—For he that shall come, will come, and he will not tarry."

### General Intelligence.

*From the N. Y. Morning Courier.*

#### LATEST FROM EUROPE.

By the arrival early yesterday morning of the packet ship Sally Capt. Macy, from Harve, whence she sailed the 16th Sept., we received our regular files of Paris and Havre papers, from the 5th to the 16th Sept. inclusive; and afterwards, by the arrival of the packet ship Pacific, Capt. Crocker, from Liverpool, whence she sailed the 16th Sept., we received our regular files of Liverpool papers to the 16th, London to 15th, and Glasgow and Greenock to 13th Sept. all inclusive, which together with shipping, and Lloyd's list, and our correspondents letters, enable us to lay before our readers, the following political and commercial European intelligence.

#### FROM THE SEAT OF WAR.

The siege of Varna still continues. The Russian Prince Menthikoff has been dangerously wounded in a sortie made by the Turks. Count Vorontzoff, has taken the place of the Prince. The Czar is still at Odessa, but is soon expected to depart for Varna. Count Nesselrode is to remain at Odessa with the Ambassadors of the other Powers.

The corps of Imperial Guards has crossed the Danube to join the army before Chumla. They are to be commanded, it is said, by the Grand Duke Michael.

The Grand Viceroy has at last departed for Adrianople.

The offer of mediation on the part of England (by Lord Heythrop) has been rejected by the Czar, if the accounts from Odessa be true.

The Czar has laid a prohibition upon all vessels carrying provisions from the Azoff and Euxine.

Extract of a private letter of the 18th August, from Bucharest:—"On the 18th the Turks, to the number of 20,000 men, made a sortie from their entrenched camp at Calefa, opposite Widdin, advanced as far as Czoroi, upon the Craiova road, seized all the ammunition, provision and forage they could find, and withdrew, taking with them several thousand head of cattle. The whole district of Mehediz has been laid waste. General Geismar having received reinforcements, succeeded in driving them back to Calefa.

Upon receiving intelligence of these events, Count Lanneron proceeded with the greatest haste to Craiova, the inhabitants of which place were preparing to flee. The Turks of Giurgevo and Silistra, make frequent sorties, which the Russians always succeed in repelling,

notwithstanding the numerical superiority of the Turks; but the loss of the blocking troops is nevertheless very considerable."

The Augsburg Gazette contains the following intelligence, dated Craiova, Aug. 20:

A few days ago it was rumoured that the Russians, to the number of 1,000 men, had gained an important advantage over the Turks at Ada; but yesterday, intelligence was received from the Russian camp, at Golemy, that the Turks were advancing, and the Russian corps retreating. Hitherto, the Turks cannot be at Calefa, who endured privations of every kind, confined themselves to make requisitions in the interior of the country. But after the arrival of the Pacha with 12,000 Arnauts, they marched, to the number of 20,000, against the Russian corps. General Geismar who felt that he was not sufficiently strong to resist numbers so superior, ordered his forces to retreat on the 18th, and left in the power of the enemy all the Russian camp, with a considerable quantity of provisions and materials for bridges. It is added that the Turks had overtaken General Geismar's corps at Czorio, and caused him considerable loss. Couriers were immediately sent off to Bucharest for reinforcement. Numerous herd of oxen have been driven to Widdin by the Turks.

A commercial letter of the 14th ult. from Constantinople, contains the following intelligence:—"According to all appearance, the war will still continue for a long period, as the Turks fight with extraordinary valour. The actions that have hitherto taken place near Chumla, Varna, and Silistra, have been most obstinate and bloody. It seems that the Russian fleet is obliged to hold off from Varna at a distance beyond the reach of cannon. If the Turkish fleet had not suffered so severely at Navarino, the Russians would now experience a vigorous resistance by sea. The grand camp at this moment establishing upon the heights round the capital, and at the fresh water springs, will, if the hopes of the Turks be realized, consist of 200,000 men, and 80,000 Asiatic horsemen. Within eight days, many troops and horses from Asia have disembarked.—The Grand Seignior will take the command of the camp. Upon all the roads the Rajahs are stopped and sent to labour at the entrenchments, which will be mounted with 300 pieces of cannon. Every one takes arms to reinforce the camp: and hence the capital is comparatively deserted. It is said that the Grand Viceroy will depart for the army to-morrow with 40,000 men. The fanaticism of the people has recently been carried to a high pitch, but the capital, nevertheless, remains tranquil.

Accounts from Constantinople of the 15th of August, received by way of Belgrade, announce that Gen. Rudiger having penetrated to Esti-Stamboul, between Chomla and Adria anope, had been repulsed with loss. Extract of a private letter of the 20th ult. from Odessa:—"The time of the Emperor's departure from hence, is not yet fixed, but it seems certain that it will not take place before the end of the month. His Majesty's health is excellent, although he devoted three fourths of each day to business. The Emperor will return by sea to Kavarna, and from thence it is believed will proceed to Varna, the siege of which place is pushed with vigour. Count Nesselrode is expected to remain here with the diplomatic body, as none of the Foreign Envoys except such as are military men, will accompany the Emperor to head quarters. It seems to be his Majesty's intention in the present campaign, to continue his operations beyond the Balkan, after the capture of Varna, and to confine himself during this time to keep Chumla invested by a considerable corps. The army before that place endeavours to press it more closely every day, but this enterprise is attended with great difficulty, for a cavalry corps of 2,000 men lately made a sortie, and attacked a Russian convoy. They killed the greater number of the men forming the escort, and carried off upwards of 100 head of cattle. On the 18th, the Flora and the Standard frigates sailed with the troops for Varna."

The political change which the Government of our Island has undergone within a few days, from that of Don Pedro 4th to that of Don Miguel 1st, has caused the absconding and abandoning from the Island of a great number of individuals who were well affected to the former government; and among those who have been fortunate enough to get off, is —, and I believe he sailed in a vessel for New-York on 23d August, on which day this place surrendered to Don Miguel's forces, consisting of a line of battle-ship, 2 frigates, 2 sloops of war, 2 brigs of war, and about 1,500 men, which latter landed at the weakest part of the Island, and after a very feeble resistance, marched into the city of Funchal without any opposition; on the contrary, they were enthusiastically greeted by the mob.

Our late governor fled on board of an English sloop of war that was lying in our harbor, accompanied by a large number of the principal and most respectable inhabitants, and a few days thereafter sailed for London

borough, removed to the India Board in place of Lord Melville, who, it appears finally determined, is to be placed at the head of the Navy, in spite of his Lordship's reiterated refusals to accept of that office. Another rumour moves Lord Camden to the Privy Seal, without disturbing Lord Bathurst.—*Herald.*

#### SPAIN.

It seems at last, decided, that the French troops are to evacuate Cadiz. The troops are to return to France by land; the artillery and the materiel of the army by sea.

#### GREECE.

A letter from Corfu, dated Aug. 21, states that the Congress so long talked of, at which deputies of Greece and Turkey were to be present, is not likely to be held at that place. The three ambassadors were preparing to depart for Greece, in order to hold a conference with the Admirals.—The English consul appointed to reside in Greece had set out for their destinations, and those of Russia were

expected. We copy the following from the *Messager de Chambres*:—"After having concluded, at Alexandria, the convention for the return of Ibrahim Pacha and his troops to Egypt, Admiral Codrington arrived off Navarino on the 24th of August. Forty-one Egyptian vessels, in two divisions, under the escort of French and English vessels, followed him closely, to come and take on board the Egyptian troops. These vessels are supposed to have arrived on the coast of the Morea on the 29th.—On the 25th the French and English squadrons, in virtue of an arrangement concluded with Ibrahim's Kaja Bey, entered the port of Navarino, and anchored there to wait for the arrival of the Egyptian division. During this time, a brig, sent off by Gen. Maison, announced to Admiral de Rigney the approach of the expedition. The Admiral sailed immediately to meet it. It is expected that the disembarkation of the French troops will be effected at Calamata."

While Ibrahim is contending with plague and famine, the Government of Greece is establishing order, and favouring the improvement of agriculture. The soil is so rich in the vicinity of Argos, that it produces potatoes 60 for 1. There are now 400 persons, men and women, employed in that neighbourhood in the planting of this vegetable, in which they are paid merely with their daily food. More than 2,600 persons demanded as a favour to be allowed to partake in this labour.

A despatch from Vice Admiral de Rigney, dated from Navarino, gives the particulars of the departure from the Morea, of three thousand Albanians, who were in the service of Ibrahim Pacha. The French Admiral sent the corvette Echo to the isthmus of Corinth, to see that they took away no Greek captives. In passing into the gulf, the Echo was fired upon by the Turks, and was much injured in the hull and spars. The fire was, by special order of the Admiral, not returned. The Albanians took for aile possession of the port of Patras, where Alkmet Pacha commanded for Ibrahim, having first killed Alkmet, who endeavoured to redace the refractory troops to order.

*Extract of a letter, dated Madeira, 13th Sept. 1828.*

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Darius crossed in his Scythian expedition some time before him, and also built a bridge, of which much is said in Herodotus. Ascending the Danube, a course of three day's sail, but only ninety miles in a direct line in which at first the river runs due south, then taking a sudden turn, it flows directly east and west, are many parts at which the Danube has been crossed at various times. Passing Silistra, a fortified town on the Bulgarian bank, is Rustchuk another place of strength, where the main route from Constantinople through Shumla, the place mentioned above, to the province of Wallachia, crosses the Danube. On the opposite bank to Rustchuk, is a Turkish fort, Gurdizio. It is between Ruthchuk and Silistra that another division of the Russian army has traversed the river, whose average breadth in this quartet is two miles. The troops which crossed at this point, and those which crossed near the mouth, have converged to a point lying between them, where the Emperor Nicholas pitched his camp. This spot is Badagagh, no other than the ancient Tom, the place of exile of Ovid. Badagagh lies about 45 miles from Galatz a town very near the junction of the Pruth and the Danube. The taking of Brailow was, therefore, imperative upon the Russian army, for the purpose of enabling their flotilla to pass up the river. This being accomplished, the other forts on the Danube, Silistra and Rustchuk, &c. are to be taken, when the forces may safely concentrate upon Shumla; after which the most difficult part of the business remains.

The Turks are the most obstinate people in the world to beat from behind a wall, a mound, or a rock; they are like wild beasts in their lair: all enemies have joined them so: places which Europeans could not defend, and which they could never dream of rendering tenable, Turks will hold until the assailants walk over their bodies. The Porte is well aware of this fact, and never takes any pains to erect or repair fortresses towards the land: they trust to an invasion by sea only which they fear: were an army to land on the south of the Balaia, there is nothing that could oppose its progress, Constantinople would be taken by storm, and Mahomet share the fate of Constantine. Towards the sea, all the coast of the Sea of Marmora bristles with forts. Accounts from Constantinople state the number of troops to be brought into the field against the Russians at 177,000. The amount of the paid and disciplined troops is given at 30,000 men; those not paid and levied by the Pauchas amount to 97,000: among this number there are 30,000 men for the defence of the frontier of Euzerion, 7,500 for Galipoli and the plains of Troy, 17,000 for the fortresses in Asia and Roumeliia, 15,000 for the defence of Constantinople, as many for the Bosphorus, 25,000 on the Danube, and in the fortresses on the river, 15,000 at Silistra, and 10,000 at Adrianople. The rampart of Trajan, where the emperor of Russia took up his head quarters on the 20th ult. is one of the several monuments which still exist of the famous expedition of Trajan, in the year 101, which gained him the surname of Dacicus.—Eng. Paper.

**Lightning.**—The barn of Mr. Perez Smith of South Hadley, was struck by lightning yesterday (Tuesday,) morning, and consumed with all its contents. It was a large building, and filled with hay and grain. One horse perished in the flames. Loss \$1000.—Hampshire Gazette.

In 1826 the Secretary of War addressed to some of the most respectable Militia Officers in the different States a circular, containing a number of questions relating to military affairs.—One of these questions, with some of the answers received we give below.

*From your experience are frequent musters advantageous to the great body of the Militia?*

**PENNSYLVANIA.** General T. Cadwalader.—“I do not consider frequent musters as advantageous to the great body of the Militia. No correct instruction is received at such musters, and their effect on the morals of the people is positively injurious.”

General R. Patterson.—They are disadvantageous.

Colonel J. G. Wilmough.—Nothing can be more entirely inefficient than the Militia under the existing organization. Attend a Militia muster, under its most favorable circumstances, in a retired country situation, and riot, drunkenness and every species of immorality are the order of the day.

Colonel H. J. Williams.—All the musters at which I have been present, so far from being “advantageous” were always scenes of the lowest and most destructive dissipation, where nothing was to be required but the most pernicious habits. Our Militia are worse than useless.

Major Joseph R. Ingersoll.—Assemblies of the idle and dissipated thus convened, do no good, and the neglect of work by the industrious poor, does much harm.

Colonel Peter A. Browne.—Four, six, or eight days Militia training in a year, can never make a Soldier, but it may make a drunkard and an idler. It ought to be entirely abolished.

**MARYLAND.** General Richard Harwood.—My experience of musters is considerable, having attended them as Commander of the 22d Regiment for many years, and I am decidedly of opinion that they are disadvantageous to the Militia. They tend to corrupt the morals of the people, and no information can be derived at them.

Colonel Henry Mankin.—Musters more frequent than are absolutely necessary, to keep the system on foot, will be productive of little advantage.

In Tennessee.—Every free white male inhabitant, an inhabitant of the State, if a freeholder, may vote in the county where the freehold lies without being a resident thereof—if not possessed of a freehold, he must have resided six months where he offers to vote.

General John H. Cooke.—They are instead of schools of practice, schools of insubordination and vice, where the first and simplest duties of a soldier are rarely if ever taught.

General J. B. Harnie.—According to the present system, Militia musters are decidedly injurious.

General Alexander Smyth.—Frequent musters of the Militia are of no advantage. They produce a serious loss of time.

**NORTH CAROLINA.** General Beverly Daniel.—The discipline of the Militia can sustain no injury by any change in this respect, as they acquire none under the present mode of training.

CONNECTICUT. General Ebenezer Huntington.—Musters as at present conducted are of no benefit to the Soldiers, or of any body else, merely affording a red letter day or a day of dissipation to the vicinity of the parade ground.

General Andrew Wells.—To the 15th question I answer in the negative.

MISSISSIPPI. G. C. Brandon, Governor.—

Frequent musters which last but for a day, are of little advantage.

**LOUISIANA.** H. Johnson, Governor.—From my experience frequent musters as generally practised, are detrimental, rather than advantageous to the Militia.

ILLINOIS. Edward Cotes, Governor.—Frequent musters are injurious to Society and are productive of little benefit to the Militia. But little military information is gained, bad moral habits are acquired, and much time is lost.

**INDIANA.** J. B. Ray, Governor.—I do not believe that frequent musters are beneficial.

**TENNESSEE.** General Newton Cannon.—Frequent musters are of little or no advantage.

**OHIO.** General William Murphy.—Militia musters of privates in time of profound peace, are useless.

**MASSACHUSETTS.** Colonel Timothy Pickering.—Of the utter inefficiency of two, three or four days training in a year, every observer possessing any military knowledge is competent to pronounce. I have even considered the militia musters as a waste of time for those who actually assemble; while thousands are heavily taxed by fines, for non-appearance and vexed in their collection.

**MAINE.** Col. Joseph Sewall.—The occasion not unfrequently calls together more spectators than troops, and the time in many instances is unfortunately spent in indulgences that are prejudicial to the morals of the community. I am, therefore, of opinion, that frequent musters as they are at present regulated, are not advantageous to the great body of the militia.

**NEW JERSEY.** General P. J. Stryker.—The Militia of New Jersey are and have been for more than thirty years, trained three times a year; under this system they are not improving; they were better disciplined 25 years ago than now.

General Daniel Elmer.—These trainings produce but little, if any practical benefit.

#### VOTES IN THE SEVERAL STATES.

The following article, copied from the Staunton (Va.) Spectator, may be useful for special reference, at the present season of elections.

Right of voting as exercised in the several States.

There is no political subject which ought to engage the minds of the people of Virginia more at this time, than the amendment of the constitution. They have said a convention shall assemble for that purpose, and they will

endeavour to select their suitable representatives.

About a dozen negroes had left their masters, and ransacked the whole neighbourhood, plundering whatever they could lay their hands on. In many instances they entered inhabited houses by night, and even the very rooms in which the inhabitants were sleeping. It has become necessary to guard every house in the vicinity, and the Mayor of the city has strengthened the police guard. After repeated attempts, some of the ring-leaders were last week taken, lodged in jail, and compelled to disclose the names of some of their accomplices who had not, like themselves, absconded. Some of our most respectable citizens have attached themselves to the patrol guards in the country, which are out every night; and it is hoped that quiet and security, will soon follow the apprehension of the remainder of these freebooters.—As yet the city continues quite healthy.

**Useful Discovery.**—At the moment that M. Baudouin has succeeded, in France, in discovering a method of passing under water without drowning, M. Aldini, a Member of the Institute of Milan, has discovered a mode of passing through fire without being burned. This celebrated Professor has verified his discovery by various public experiments at Milan and Pavia. We trust the Members of the Institute here will immediately attend to this, for the purpose of making it known, and propagating it in France.—French Paper.

A recent number of the *Constitutional* contains an advertisement from one of the numerous marriage negotiators in Paris, in which it is announced that a rich agriculturist wishes to dispose of two daughters, one only 19 and the other 20 years of age, with agreeable manners and persons, and possessing each a wedding portion of 450,000 francs. This is an opportunity which will set all the Irish fortune hunters in Paris in activity.

In Rhode Island—No constitution—By charter of Charles II. all freemen vote.

In Connecticut—Every white male citizen having a legal residence for six months, with freehold of seven dollars per annum, and every white male enrolled in the militia one year, or being exempted from military duty by law, having paid a State tax within the year, and of a good moral character.

In Vermont—Every man of quiet and peaceful behaviour, one year in the State.

In New Jersey—All inhabitants 12 months' residence, worth a clear estate of £50 proclamations money.

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in the county, or twenty-five acres of land with a house on it, held for life or in fee simple, qualify a man to vote in the county where the land lies—provided said land has been owned by him six months before the election, or has descended to him, or come by marriage or gift. An improved lot in any corporate town, with a dwelling house of a certain size thereon. A person owning land as above, in different counties, may vote in each county for delegates, but can give only one vote for a senator, or for a member of congress, in the same district.

On Wednesday of last week, Mr. Roberson and a young lady made a balloon excursion from Castle Garden, New-York. The ship of the air took its way over the city, and descended into the river a short distance from the shore, where the voyagers were relieved from their peril by boats. The Winnebago Indians witnessed the spectacle, but did not manifest much surprise or pleasure on the occasion. One said—“No use.” Another said—“Americans foolish.”

**Prince Abdnl Rahabman.**—After an address at Springfield on the 5th ult., a collection of \$14 was taken to aid this unfortunate prince in redeeming his family from slavery.

The corner-stone of a Baptist Meeting House, in Northampton, Mass. was laid on the 21st ult.

Thanksgiving in Massachusetts and Connecticut, Nov. 27th; in Maine and New-Hampshire, Nov. 13th; in Ohio, Nov. 14th.

BY HIS EXCELLENCY  
GIDEON TOMLINSON,

GOVERNOR OF THE STATE OF CONNECTICUT,

#### A PROCLAMATION.

WHEREAS we owe united adoration and praise to God, for the unusual measure of health generally enjoyed; for prolonging our lives during another year, crowning it with an adequate supply of the productions of the earth, while His righteous sovereignty hath been displayed in withholding the sunshine in harvest, and permitting the mildew and the flood to disappoint the hopes of the husbandman, and to remind us of our daily dependence on His merciful Providence, for granting us diversified and undeserved enjoyments; for the diffusion of knowledge; and above all, for continuing, in mercy, to spread the divine principles and holy influence of the gospel of peace and salvation:

I do, therefore, appoint Thursday, the 27th day of November next, to be observed in this State, as a day of PUBLIC THANKSGIVING, that all religious teachers, with their respective congregations, may then devoutly assemble to celebrate the demonstration of infinite goodness in bestowing on our progenitors and on us inestimable privileges; and blessing, with encouraging success, the philanthropic plans and efforts of this age to improve the condition of man, to emancipate the votaries of intemperance, and to arrest and extirpate that deadly moral pestilence; and proclaiming the wonders of Redemption, to render unto JEHOVAH humble and sincere thanksgiving.

White on that festival our hearts are animated with gratitude, and overflow in acts of charity, and our lips set forth the praises of our benevolent CREATOR, let us penitently implore, the forgiveness of our sins, and earnestly pray the Lord of Hosts that he will inspire the President of the United States, and all the Rulers, as well as the People of our Land, with moderation, wisdom, truth, justice, and a spirit of harmony, strengthening and perpetuating our Union, alike the result of common sufferings and dangers, and the basis of exalted happiness and hopes; that liberty and law, righteousness and judgment, peace and tranquillity may prevail; that it may please him to smile on our Agriculture, Manufacturing and Commercial interests; to continue general health; to bless our means of literary, moral and religious instruction and improvement; to give freedom and peace to all nations, by the prevalence of the REDEEMER'S kingdom; and to fill the world with His glory.

Servile labour and vain recreation, on said day, are prohibited by law.

Given under my hand at Fairfield, this thirtieth day of October, in the year of our Lord 1826.

Lord one thousand eight hundred and twenty eight, and in the fifty-third year of the independence of the United States of America.

GIDEON TOMLINSON.

By His Excellency's command,

THOMAS DAY, Secretary.

#### GREEK REVIVING.

We can but briefly recur to a subject this morning which we may hereafter enlarge upon more at leisure: the publication in this country of an original work in Greek; the first so far as we know, that has ever appeared on this side of the Atlantic. It is a grammar of that language, written wholly in Greek, by Col. Alexander Negris, who is now employed as an instructor at Cambridge, and designs, as we understand, the publication of other works, of different descriptions, particularly of a handsome edition of an ancient Greek poet, which is about to be commenced.

We refer to this grammar as marking a period, from which may probably hereafter be dated the beginning of some very necessary changes in the mode of learning that language in the United States. We have now, for the first time, an opportunity to acquire the true pronunciation. There is the most satisfactory evidence to prove that the modern Greeks pronounce very nearly as the ancients did; and we shall be inexcusable if we persist in the un-founded system which has so long been prevalent in this country, and in Europe.

When the Greek shall once be regarded as a living language, it will possess a two fold interest for the student.—N. Y. Daily Adv.

**Poisoning.**—A gentleman in New-York who has discontinued the distilling business, offers for sale at a very low rate, his whole apparatus—which “will produce,” he says, “a sufficient quantity of whiskey daily to kill fifty men.”

We understand that the Rt. Rev. Bishop Cheveraux, formerly Roman Catholic Bishop of Boston, and late Arch-Bishop of Bordeaux has been invested with a Cardinal's Hat.

**Visitors.**—A deputation of Winnebago Indians, under the charge of Messrs. Forsyth and Kinzie, arrived in the city last evening. We understand they are on a visit to the seat of Government, upon business connected with the cession of an important district of country. This is the tribe who have been so restless and disaffected for many years; and we have been informed, they are more savage in their character, and more dangerous to the frontier, than any of the other Indians.

Independent, of any purchase we may wish to make of them, we think the policy of thus exhibiting the strength of the country to them, is a wise one; it may save an expenditure of blood and treasure hereafter. They will remain in the city a few days, to visit the forts and ships of war, and other works of the white people.—N. Y. Paper.

**Magazine,** begun in 1827, 12,000 copies,—*Chr. Adv. and Jour.*

#### ANECDOTE.

A friend of temperance travelling, came to a turnpike gate, while stopping to pay his toll he observed a distillery near the spot.—The process by which the spirit was extracted was new, and very simple.—Turning to the gentleman who kept the gate, and who also owned the distillery—“I see, (said the traveller) you keep one of the devil's tea pots.”

**Salt-water Purified for use.**

For the benefit of sea-faring men, I publish the following method of making sea-water perfectly fresh, good, and cool. The method is simply this,—Fill a clean boiler with seawater, convert this water into vapour—let this vapour pass off from the boiler through a tube or worm placed in a cooling medium while this vapour is condensed into water, leaving all the salt particles in the boiler. A boiler may be so situated as to require no additional expense of fuel.—Since making this discovery I have heard that the principle was discovered in 1819.—If this publication should benefit the public, the publisher will gain his object.

C. P.

## CHRISTIAN SECRETARY.

## POETRY.

*From the Evangelical Magazine.*

## THE UNCHANGING GOD.

"Heaven and earth shall pass away, but my words shall not pass away."—Matt. xxiv. 35.

How bright is yonder sun,  
In morning splendour drest!  
All nature hails the glorious one,  
And rises from her rest!

Yet all shall pass away,  
Heaven's highest orbs shall fade,  
And this fair lovely earth decay,  
A wild and fleeting shade.

But mine eternal Lord,  
Thou ever art the same,  
Unmoved, unchangeable thy word,  
All glorious thy name!

And friendship's voice is sweet,  
Life's brightest charm below,  
Alike in grief or joy to meet  
A sympathetic glow.

But dearest friends must die,  
We hear their parting groan,  
And o'er their graves we sadly sigh,  
Then wander all alone.

My father and my friend,  
Thou Lord of light above,  
Thy mercy hath no bound, no end,—  
Eternal is thy love!

A frail and guilty thing,  
To thee I lift mine eye;  
And while to Jesus' cross I cling,  
Thy wrath shall pass me by.

On that most wondrous day  
Of visions strange, unknown,  
When mortal life shall glide away,  
O! leave me not alone!

But tell me I am thine;  
That word shall soothe my heart,  
And joy shall o'er my spirit shine,  
And each dark fear depart!

And sweetly borne on high,  
On Seraph's wing of fire,  
I'll join the music of the sky  
With an immortal lyre!

*From the Gospel Balance.*

For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment. Gen. xxii. 19.

Truly the counsel of the Lord is with them that fear him. "Shall I hide from Abraham the thing which I do?" saith the Lord. No. He will not hide his counsels from him, with whom he has designed to hold communion. Abraham would be sure to make good use of all the divine communications to him. I know him that he will command his children and his household after him.

Masters of families, here is your pattern, the bright, the humble and pious example which is worthy of your imitation.

Abraham was truly pious—a man of faith and prayer—his faith wrought by love, his good works were the evidences that he was a friend of God. He earnestly sought a blessing on his family—he taught his children and servants the way of the Lord—he prayed for, and offered sacrifices in their behalf. He guarded their morals—he gave them an example of piety, justice, and charity. The duties of a master of a family are many, and very important. He is to provide things honest in the sight of God for them; for he that does not do it, denies the faith, and is worse than an infidel.

He is to preserve peace and maintain good order. Abraham prevented strife among his domestics, and suffered them not to contend with his neighbours. Gen. xxiii. 8. He was solicitous about the characters and conduct of those under his charge. See Gen. xxiv. 17, 18, where you have the language of parental solicitude. And Abraham said unto God, O, that Ishmael might live before thee!

He not only gave his children a religious education, but his servants also were taught to fear the Lord. His servant Eleazar, of Damascus, was a very pious, devout, and faithful man. His education under the care of Abraham, seems to have laid the foundation of all that was excellent in his moral and religious character.

Heads of families cannot neglect to exercise a proper authority and discipline in their families, without hazarding the peace and welfare of their household. See 1 Sam. iii. 13, also 1 Kings, i. 6, behold the consequences of this culpable neglect in Eli, and in David, towards Adonijah and Absalom. The rod and reproof give wisdom; but a child left to himself, bringeth his parents to shame. Let it be said of the united head of the family of every Christian, "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Guard against the evils of partiality, indulgence, and neglect. Restraine all the members of the family from evil practices as far as possible, such as profanity, intemperance, sabbath breaking, gambling, and being out unseasonably nights, from idleness and intermeddling with other peoples concerns. Enjoin it on them to read the scriptures; to attend public and family devotions, instruct, rebuke, exhort, pray for, and live well before them.

## RELIGIOUS DESPONDENCY.

There are those who go on heavily through life, walking in the fear of God, reposing by faith on the atonement of their Saviour, doing his will, and seeking the promised influences of his Holy Spirit; yet apparently wanting in that joy and comfort, which we might consider should result from being found consistently in the path of duty. They are disposed to question their own sincerity and devotedness to God, because their path is not strewed with flowers; they doubt the reality of their interest in Christ, because they are destitute of those pleasures which others have experienced in obeying his laws: and yet they are ever found at the post of duty: and in the hour of trial and temptation, they do not fall away, but will be discovered firmly clinging to that Rock which will resist the attack of all the enemies of their souls.

But a settled gloom surrounds them, and prevents them from seeing that they are secretly upheld by the Spirit of Christ; and that it is their earnest desire, though upheld by little enjoyment, to obey Christ, and to minister in every way to his disciples. Some minds are so constituted as to be always anxious; fear is their predominant characteristic; doubt and hesitation mark their conduct; the dark side of the cloud is alone seen by them; difficulties are imagined where none exist; trials are fabricated from the simplest circumstances; and life ceases to be chequered with good and evil; for every point is encompassed with more or less of sorrow, and the heart is sad in the midst of every cause of rejoicing. Now let such a mind be deeply imbued with religious truth, and its prevailing, natural tinge will be still discernible; humanly speaking, its way will be marked by tears, and closely attended by fear: despair will haunt its footsteps; and it will be well if soundness of mind be not the price of a too exclusive devotion to one particular idea. This state may sometimes be removed by causes acting on the body; but it has sometimes continued through life, even to the moment of dissolution, till the Christian has exchanged all that is mortal and material, for all that is immortal and immaterial. The night of physical infirmity has brooded over him with her sable wing; and he has walked on in darkness, assailed by the wintry storm of adversity, encompassed by uncertainty, attended by unreal and imaginary dangers, and conscious of being surrounded by foes to his well-being, whose power over him seemed to increase in proportion as his hands hung down. But still he has been enabled to persevere; and a glorious day will suddenly break upon him, when he shall have escaped from the burden of materiality, and shall have rested from his labours, by having entered into the joy of his Lord. This, then, is the criterion; not, Does the Christian rejoice in his path? but, does he walk in it consistently, reaching onward and still onward, after greater conformity to Christ? If so, he will continue to advance, although he may not perceive it, and although, to his last hour, he may consider himself as wanting in the essential matter of Christian joy.—*Lon. Chr. Obs.*

## A PROP OF IMPENITENCE REMOVED.

*(Furnished by a Pastor.)*

I was nearly a stranger in the town of N.—Having appointed to pass the interval of service at the house of Mr. S. near by the church, his daughter remained a moment at the door to conduct me. "And why," I said to her, as we passed along, "should not you also share in this revival, which has commenced among the youth? You do not question either the reality or the value of religion?" "Not at all," she observed. "I have always been taught and believed that I must experience the new birth. And I have often wished that I might experience it. My hope is, that the time will yet come for me to be a partaker of this blessing."

"But are you quite satisfied with letting the matter rest here? Were you to die in the mean time, or were the favoured time not to arrive, upon your waiting for it, would you not be irretrievably lost?" "It is true, indeed, but what can I do? My salvation must be the work of God. I do not suppose that I shall, of myself, do any thing towards effecting it." "Still you do not feel satisfied with your present condition and prospects?" "I do not, but I don't understand how I can do any thing to improve them." "It seems to me, Miss S. that you are, to say the least, practically wrong on this important subject. You cannot, I admit, make atonement for your sins, nor have you need to do it." "There is forgiveness with God, that he may be feared." You must also experience the convicting and sanctifying influences of the Holy Spirit; but can you expect pardon or a Divine influence to save you, except you ask for them? Has God himself any where undertaken to repent for sinners, or to believe for them?" "He has not, to be sure." "Then is there not something for you to do if you would be saved, notwithstanding the sovereign grace and power of God in the matter?" "I suppose there may be." This was the point to which I had wished to direct her thoughts, and which, I perceived, was beginning to be felt as

practically important. In conclusion, she promised, with the help of God, to give the subject an immediate consideration, while I secretly prayed that her resolution might not be in vain. A few days after this interview, I was told that Miss S. was the most anxious among those who inquired after salvation. It proved a true account, and soon after, she was hopefully numbered with the penitent.—*Home Missionary.*

*From the Visitor and Telegraph.*

The following quotations are for the consideration of the professed followers of Jesus. I greatly fear that the subject is not properly understood. Before I am condemned (I mean by my brethren) I call upon them to turn to each text, and read the connexion and then solemnly call upon God in prayer, for direction on this momentous subject—if after such a course I am condemned I submit to their decision.

*Isa. v ch. 11, 12 ver.* "Woe unto them that rise up early in the morning that they may follow strong drink; that continue until night till wine inflames them; and the harp and the viol the tabret and the pipe and wine are in their feasts!"—v. 22 and 23. "Woe unto them that are mighty to drink strong wine, and men of strength to mingle strong drink; which justify the wicked for reward."

A certain preacher who shall be nameless, opposes Temperance Societies on the ground that it is against the interest of the Valley; that is, the people of his charge are largely concerned in manufacturing liquid fire, to help people on to destruction: I would that he would read and pray over the case which he will find in Acts xix ch. 21–23, and see the character of Demetrius and his little shrines and recollect that it is easier to lead people into vice than virtue, and that one imprudent expression may do more harm than twenty men can undo.

*Isa. xxviii ch. 7, 8.* "But they have erred through wine." Some would join Temperance Societies if you will permit them the privilege of using wine; and others are quite anxious to know whether wine is forbidden by our constitutions—perhaps if such would pray over the above passage their difficulties would be removed or at least solved.

*Deut. xix ch. 19 ver.* "Though I walk in the imagination of mine heart to add drunkenness to thirst;" here we see there is but one step from drunkenness—stop! stop! O ye drunkards—you have the thirst and ere you are aware, your friends may class you with the drunkard—take care—stop and think before you farther go.

*Prov. xx chap. 1 verse.* "Wine is a mocker, strong drink is raging, and whoever is deceived, is not wise." From this passage we see there is a possibility of being deceived, by the use of this deadly poison—deadly I say—for this day our grave yard received another victim of this fatal vice!

*Habakkuk ii chap. 15 verse.* "Woe unto him that giveth his neighbour drink; that putteth the bottle to him and maketh him drunken, &c. Now all ye who plead the rites of hospitality, did ye know that there is such a passage in the Bible? A woe pronounced on those who only ask their neighbor to drink! Remember this woe is pronounced by the lips of him who will judge the world before you farther go.

*Again, Luke i chap. 15 verse.* "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink." Do we wish to be great in the sight of the Lord and filled with the Holy Spirit; we must fly from the sparkling glass. I have always considered it a bad mark, when I find one who is always inquiring, How far I may indulge in such an innocent amusement, (as they call it,) and how far in another, and so on—this is not departing from the appearance of evil.

*Eph. v chap. 18 verse.* "And be not drunk with wine wherein is excess, but be filled with the spirit." 1 Thess. v chap. 7, 8 verses. "They that be drunken are drunken in the night, but let us who are of the day be sober." Rom. xiii chap. 13 verse. "Let us walk honestly as in the day, not in rioting and drunkenness." Luke xxi chap. 34 verse. "And take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness." Gal. v chap. 21 verse. "Envyrings, murders, drunkenness, revelling, and such like." Is it a fact that God classes the murderer and the drunkard in the same class? I have had a very pathetic account of an elder who usually went to town once a week, and never returned sober. He would weep and cry and repeat; "now" said the narrator, "what do you think of his case?" Let the next quotations be my answer.

*1 Cor. v chap. 11th verse.* "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator or covetous or an idolater, or a rafter, or a drunkard, &c. with such an one no, not to eat." Have church sessions any thing to do with such matters?

*Again, 1 Cor. vi. chap. 10 verse.* "Nor thieves nor covetous nor drunkards shall inherit the kingdom of God!—But who is a drunkard? who is the swearer? who is the liar? who is the thief?—by their works ye shall know them—" taste not, touch not, handle not." J. S.

## MISCELLANEOUS.

*Bonaparte's Family.*—The history of the Bonaparte family being very imperfect in Scott's life of Napoleon, it may not, perhaps, be uninteresting to pursue a brief statement in relation to those with whom the illustrious conqueror was connected. The particulars have been collected from various sources, with considerable care, and so far as they go, are believed to be substantially correct.

*Charles Bonaparte,* the father of Napoleon was a lawyer of considerable eminence on the Island of Corsica and died in 1795, at the age of forty years. Eight children survived him, viz.: Joseph, Napoleon, Caroline, Lucien, Elisa, Louis, Pauline, Jerome, Letitia Romilly. The mother was a woman of great beauty, and possessed extraordinary firmness of character. She was living in Rome in 1825, though in bad health.—She was very wealthy.

*Joseph,* Ex-King of Spain and the Indies, is a man of talents and excellent character, and exerted himself very much at the first taking of Paris by the Allies. In 1794 he was married to Maria Julia, aged 22 years, and in 1812 had two daughters. He now resides in the United States, near Burlington, New-Jersey, much esteemed by all who know him. He owns 150,000 acres of land in the northern part of the State of New York, (Jefferson County) which he purchased of M. Le Ray Chanmont.

*Napoleon,* Emperor of the French, was first married to Josephine Beauharnois, a Creole widow and daughter of a St. Domingo planter. She was an accomplished lady. At the time of her marriage (1796) to Napoleon, she had three children, Eugene, Francis, and Hortense. In 1810 she was repudiated by Napoleon, who soon after married Maria Louisa, daughter of Francis, Emperor of Austria. By Maria Louisa he had a son, who was born March 20, 1812, and whom he named Napoleon. He was banished to Elba in 1813 and to St. Helena in 1815, where he died in 1821, aged 52 years.

*Caroline,* was the wife of Joachim Murat, King of Naples and admiral of the French empire by whom she had two sons and three daughters. The two sons Achille and Charles Louis Napoleon Murat, are settled in the territory of Florida. After the fall of Napoleon, Murat's expulsion from the throne of Naples, she and her husband lived in the Austrian states. After Murat's flight and assassination, (which latter event happened in 1815, on one of the Sicilian islands,) she resided in great pomp, in the lordship of Ort, but finally removed to Rome where she removed in 1825.

*Lucien* was distinguished as an orator, and republican in the council of 500, of which he was president on the 18th Brumaire, and declared it dissolved. His ambition and talents were scarcely inferior to those of Napoleon, and he was the most efficient agent in the appointment of his brother chief consul. He, however, disapproved of the destruction of the republic, and would not part from his beautiful and affectionate wife to further and promote the views of Napoleon. He therefore displeased him and was not restored to his favour till after his return from Elba.—He refused the throne of Spain which was offered to him. He wrote an epic poem on Charlemagne. In 1825 he lived in great splendour at Rome, where he had been a senator. His son Charles Lucien Bonaparte, the author of the continuation of Wilson's Ornithology, lives in the United States. His son Paul was accidentally killed on board the Greek frigate Hellas, in 1827.

*Eliza,* Grand Duchess of Tuscany, a woman of powerful intellect and masculine character, and had many admirers. She was married to Felix, Prince of Lucca, and had one daughter. She died at Trieste in 1820, aged 49 years.

*Louis,* King of Holland, married Hortense Beauharnois, daughter of Napoleon's first wife. He was a man of unpretending worth, and abdicated his throne in favour of his son, rather than oppress his subjects. After Napoleon's banishment to St. Helena, he went to Rome, where he lived in 1825, in great magnificence.

*Pauline,* was first married to Le Clerc, commander in chief of the expedition to St. Domingo, where he died of the yellow fever. She subsequently married Prince Borghese, Duke of Guelph. She was Napoleon's favorite sister and was the most beautiful woman in France and perhaps in Europe. She visited Napoleon while at Elba and assisted him in his escape.—In 1825, Pauline died immensely rich—among the other bequests, gave 20,000 francs to the son of Jerome by his first wife. Prince Borghese is now wandering in France or England.

*Jerome,* was first married to Miss Patterson, of Baltimore, Md., a lady of beauty and accomplishments, and by this marriage incurred the displeasure of Napoleon. By the incessant importunities of his brother, he at length separated himself from her and married the princess royal of Wurtemburg. After his brother's fall, he lived a while at Trieste, afterwards near Vienna, and finally settled at Rome, where he resided in 1826. He had one son by his wife.

*Eugene Beauharnois,* Viceroy of Italy, &c. and son of the first wife of Napoleon, married the Princess Augustine Amelia, of Bavaria, and had one son and two daughters. He was a man of talents, probity and honor, and great military skill. Being a particular favorite of Napoleon, he rewarded him with the highest military promotions. After the restoration of Louis and the abdication of Napoleon, he retired to private life and lived at Munich, the capital of Bavaria.—His income was \$2,500,000 a year. He died in 1828, universally lamented.

## RECOLLECTIONS OF NAPOLEON.

On a paper, partially in the hand writing of Napoleon, SANTINE found the following observations.

"A grand ambition is the sentiment of a grand character. Its endowments necessarily lead either to very good or very bad deeds, according as they are more or less under the direction of honour. There is a resemblance between the great in good and the great in evil, so that it is not a sophism to say that the soul of Cartouche had something of the soul of the great Conde. The Revolution produced various sorts of ambitious men: some were ignoble and barbarous, others were estimable and worthy of the high rank they took in society. Talleyrand and Cambaceres were ambitious compared with Lebon and Chauvel, as eagles compared with owls.

Men of consummate stupidity, and a very small number of wise men sufficiently rich to be unwilling to risk any thing, were the only persons who could possibly resist the impulse of ambition, in the midst of the chances which the Revolution offered. The rest of the sons of France necessarily formed great projects and caressed great hopes. I was of the number, and it could not be otherwise. I formed friendships with Robespierre and others of his class, but I was not their man, therefore my connection was in duration, but a flash of lightning."

Of his campaign in Italy, NAPOLEON says—"Antiquity has nothing to compare with the exploits of this memorable campaign; the courage and intrepidity of the French soldiers was elevated to the highest possible pitch of humanity. Had my military dispositions been bad, I should have conquered."—Audacity and contempt of death, in several instances made up for injudicious measures. I knew that the French were brave, but I had not supposed them capable of such eminent intrepidity.

Their history, although fraught with lofty deeds, had shown me nothing comparable to Lodi, and Arcola. From this discovery the inconceivable daringness of my other exploits is dated. I felt that with such men I could accomplish any thing."

*A Mother of Princes.*—The beautiful MARIA THERESA, who was married, in 1736, to FRANCIS I, Emperor of Germany, had fifteen or sixteen children, ten of whom were elevated to sovereign power.—These were, JOSEPH II; LEOPOLD, Grand Duke of Tuscany, an afterwards Emperor; MAXIMILIAN, Gran Master of the Teutonic Order, and Electo of Cologne; FERDINAND, Archduke of Milan; CAROLINE, Queen of Sicily; MARIE

ANTINETTE, Queen of France; MARIA AMELIA, Archduchess of Parma; CHRISTINA, Archduchess of the Low Countries; MARIA, Arch-Abbess of Prague and Claggenfurt; and ELIZABETH, Duchess of Innsbruck. MARIA THERESA was the last of the noble race of the Counts of Hapsburgh.

## SHOPPING.

An American in England went to hear the celebrated Rowland Hill preach, and heard him tell the following story in the pulpit.

Speaking of patience, he said he would tell us a story. "I once went into a shop where there was a clerk, a very pious, godly young man; and while I was there, he was obliged to haul down goods in piles from the shelves, and spread them out, and then lay them away again, and pull down more; and all for nothing in the world, but to gratify the curiosity and caprice, of a parcel of idle, gossiping customers, who did not want to buy any thing. But I must tell you what it is very rude and uncivil. Some people don't care how much trouble they give. They'll go into a shop, and